that mobile warfare and the increasing dependence upon loot in the form of livestock and war captives led to a degree of nomadism and a band type of organization, with the war chief guiding the movements of several villages. Although the *unati* and their relatives remained the class of highest rank, they state that the war chief was the individual of highest rank; this would appear to support the assumption that once raiding became important, the mobile band also became important much after the pattern of the Mbayá who were organized into bands. Yet the Terena never quite gave up their dependence upon agriculture and appear to have planted crops whenever possible. When we first hear of the Terena in the accounts of Sánchez Labrador in the year 1767, they, along with their Chaná brethren, were agriculturists settled near the Apá tributary of the Paraguay River. Just prior to their movement to their present location in 1845, they had moved near the present site of Corumbá, 300 km. to the north. This fact, therefore, also seems to add evidence to the assumption that the horse inaugurated a nomadic type of life.

105
231
177

LAW

The law-enforcing group was the extended family. If a man committed murder the relatives of the murdered man would try to kill the murderer in revenge. By custom, only 1 day was allowed for retaliation. If the murderer escaped to his own relatives and an attempt was made to kill him a feud would follow. To avoid this, custom demanded that the murderer be placed in the forefront in the next raid. If he succeeded in killing an enemy, the crime would be expiated. If he did not succeed, he would have to continue until he killed an enemy or was killed himself. This rule applied to members of all classes. It is said that the relatives of the murdered man saw to it that the murderer had little chance of avoiding death at the hands of the enemy.

626
687
[596]
[627]

If a man caught another in the act of adultery with his wife, he could kill the man, which would settle the matter. He could kill his wife also, but he usually contented himself by beating her. But if the adulterer killed the husband it, also, was not considered murder, as he was defending his life. This, however, brought shame to the husbands

682
684

/149 cont./

*177 369 582 562 563 "Purutuya," as we saw in paragraph 3 in the pages devoted to convergent factors; on the other hand, due to the difficulty encountered by the Terêna male in winning a non-Indian woman. The existing "racial" prejudice (far more /150/ active in the "Purutuya" woman), combined with the prospect of a low standard of living, practically prevents interethnic marriage, when the suitor is Indian. While it is true that the occurrence of interethnic marriage has favored assimilation, to the point of our classifying it as one of the convergent factors, it is also true that it covers only one populational category, namely, the female sex. The marriageable male population is compelled to remain connected as much as possible with their communities of origin, in order to insure themselves wives. One should also consider the expectation of parents (when both are Terêna) that their sons or daughters will marry individuals [628] of their own ethnic group. This leads these families--especially those formed in the aldeas--to exercise some pressure not only on their sons but also on their daughters, to maintain regular relations with the local group, where they will undoubtedly find their spouses. This pressure, however, can be understood here as a way of insuring spouses for their sons (or daughters) without indicating necessarily any prejudice against the "Purutuya": from the cases studied and the testimonies gathered, it may be concluded that as a rule they are quite pleased with interethnic marriage, especially when it improves the situation of their children and of themselves.

*177 182 571 [156] Before we undertake--in conclusion--a recapitulation of the principal points of this work, it will be fitting to show how these convergent factors operate in the assimilation process. The idea is fully acceptable that from the mutual action of contrary factors (convergent associated with divergent ones), there emerge certain mechanisms whose consequences in the individual are uncertainty, a plurality of objectives, ambivalence in the evaluation of persons of his own group, etc., etc.... If we add to this the breakdown of the family, or the breaking